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THE PLACE AND FUNCTION OF THE CHRISTIAN COLLEGE

Some Facts, Definitions and Expert Opinions.

An Outline for an Illustrated Lecture.

R. L. KELLY.

There are at present something over four hundred colleges and universities in the United States which claim some sort of relationship with Protestant churches and which, therefore, may be included under the general title, "The Christian College." The specific question to which this outline is devoted is "Why should these institutions be preserved and developed?"

In general it may be said that colleges and universities have been the custodians of the ideal elements of civilization. No satisfactory substitute for this important service to society has been discovered. It was this important fact that Daniel Webster had in mind when he declared :

"If we work upon marble, it will perish, if we work upon brass, time will efface it, if we rear temples they will crumble into dust; but if we work upon immortal souls, if we imbue them with principles, with a just fear of God and a love of our fellow-man, we engrave upon those tablets something that will brighten to all eternity."

Humanity has seen during the centuries kings and their kingdoms, popes and their sees, aristocracies, monarchies and republics totter and fall, while colleges and universities live on to inspire and serve humanity.

Oxford University is five centuries older than the British Empire. The University of Paris is nine and a half centuries older than the French Republic. The University of Bologna is almost one thousand years old—the kingdom of Italy dates from 1861.

The landing of the Pilgrims occurred in 1620. Harvard was founded in 1635, William and Mary in 1639, Yale in 1703, Princeton in 1730, the University of Pennsylvania in 1750, Kings (Columbia) in 1754, Brown in 1764, Rutgers in 1766, Dartmouth in 1769. Nine great institutions of learning are older than the United States Government. Those who build colleges and universities build for all time.

But the American states are building colossal universities. *Is there a place for the Christian College?*

(1) *It is physically and financially impossible for the state university to provide for the higher education of the youth of our land.* As Americans we have entered upon a program of education which the states alone are not able to carry through. The state Universities have not yet learned how to care for ten thousand freshmen—or three thousand. President John M. Thomas in his Inaugural Address at Penn State College, 1921, said : “ It is reasonable to expect the commonwealth (of Pennsylvania) in its own institution to make provision for *one student out of five.*”

In spite of the fact that a large majority of the college students of the United States are local students, twenty-three American states now have one university only. The tendency among state institutions within a state is toward consolidation. Educational philosophy as well as history points in the same direction. President Pritchett, of the Carnegie Foundation, expressed the judgment that the greatest weakness in the maintenance of good standards by the state universities has been exhibited in those states where (they) are conducted in two or more colleges instead of one being united into a single institution. It is perfectly evident that the state alone cannot solve this problem.

(2) *The Christian college is necessary as a stimulus to the state university.* Many state university presidents have praised the strong Christian colleges for strengthening their own standards of scholarship and morale. President Emeritus Northrop of the University of Minnesota declares “ now is the time for the church to equip and endow its colleges that they may hold the state institutions within reasonable bounds of faith and practice.” President Henry Churchill King in his Inaugural Address as moderator of the National Council of the Congregational Churches asserted, “ Leland Stanford probably did more for the state university of California when he founded and heavily endowed a rival university than if he had turned the whole twenty millions directly to the state university.”

(3) *The Christian college is necessary to preserve the church.* Let one concrete illustration suffice. Among the former students of Methodist Episcopal schools are twenty-one Secretaries out of twenty-four; thirty-two members of the Committee on Conservation and Advance out of forty; ten members of the

Joint Centenary Commission out of thirteen; thirty-two bishops out of thirty three; forty College Presidents out of forty-three; ninety-two per cent of college trained Methodist ministers; six hundred and three acting missionaries on October 22, 1921, out of eleven hundred and eighty-five.

(4) *The Christian college is necessary to the preservation of Society.* The framers of the United States Constitution were university men. American colleges and universities have largely furnished the master builders of American life and civilization; statesmen, diplomats, jurists, surgeons, clergymen, educators, men of letters, scientists.

One Colonial College has furnished the first President of the Continental Congress, four signers of the Declaration of Independence, three Presidents of the United States, Chief Justice Marshall and three Associate Justices of the United States Supreme Court, four Ambassadors to France, two Ambassadors to England, ten Cabinet members, twenty-nine United States Senators, twenty-two Governors of States, three Speakers of the House of Representatives, many Representatives.

One small college in Ohio has educated thirteen ministers out of nineteen who have come from a single congregation in a neighboring state.

The structure and ideals of America are university made.

How can these things be ?

(a) *The Christian college stands for the development of the mind.* This function it holds in common with all schools.

(b) *The Christian college also stands for the development of character.* Character is the greatest need and the greatest asset of humanity today. Edward D. Sisson remarks, "There is an increased demand upon character and a diminished care for the cultivation of character."

Hear the testimony of an experimental psychologist : President Angell, Yale University, Matriculation Address, 1921, "Modern Society is calling as never before in our lifetime for leadership; for men with vision and character with trained intelligence, with hope and confidence in the finer humanity that is to come. And where shall such men be sought, where shall they be bred, if not in our colleges and universities where are gathered

all that history and civilization and science and art have to teach us of God and man and nature ?”

Or get the same message from an American statesman, Elihu Root, October, 1921, “—that is a matter not of intellectual power, it is a matter of the development of character—the development of character must come through exercise of the virtues that make human character—mercy, compassion, kindly consideration, brotherly affection, sympathy with fellow men, unselfish willingness to sacrifice for others.”

Now the above is not the program of the state university. Its remarkable and indispensable program is set forth in the Morrill Act—The Charter of the American State University. “The leading object (of these universities) should be without excluding other scientific and classical studies, and including military tactics, to teach such branches of learning as are related to agriculture and the mechanic arts.”

(c) *The Christian college consciously attempts to develop personality.* President Suzzalo, of the University of Washington said : “We must have your help, we cannot train a wholesome personality without the sustaining power of the religious consciousness.”

Dr. Flexner, of the General Education Board : “It is the college where a boy may be trained in seriousness of interest and mastery of power that the nation preeminently needs.”

President Nichols, in his Inaugural Address at Massachusetts Institute of Technology, 1921 : “We cannot afford to sacrifice the breadth of a man in order to create a too narrowly efficient machine.”

Ex-President Hadley, Yale University : “Teaching is not instruction but revelation—prophet and interpreter and pioneer do much more than record their experiences; they enlighten the world by their example.”

E. S. Martin, Harper’s Easy Chair : “There never was a time when so many people had begun to realize that behind the Sermon on the Mount was by far the greatest mind, the most astute, the most merciful and the most practical that ever came to earth.”

No one of the persons here quoted is an officer of a Christian college.

The development of character and personality do not enter into the program of the graduate school. Dean Woodbridge, Columbia University : " In the graduate school interest is centered wholly in subjects and not in the preparation of students for a career. . . . For the graduate school is not primarily interested in the students who pursue subjects. It is primarily interested in the subjects which they pursue." Positively and negatively there is here marked out a remarkable field for the Christian college. President W. O. Thompson, with his characteristic insight recently exclaimed : " The Christian college has the supreme call and the supreme opportunity of the hour."

The Christian college undoubtedly has a place. Does it have a function ?

(1) *The Christian college is free to emphasize quality in American education.* It may control conditions for educational experimentation. It may limit the number of students. It may carefully select its students. It may adapt its work to students. It may provide for exceptionally capable students. Most colleges are doing some or all of these things. Theory and practice demonstrate that leaders are developed through the principle of selection.

(2) *The Christian college has a special contribution in coupling Science with Good Will.* Professor Harry F. Ward : " The spirit of goodwill must be made effective by the scientific method." Huxley : " In my belief, if a child is not taught not only morality but religion, education will come to little." Science has the power to annihilate humanity. Shall science have the will to do this?

The colleges and universities must educate men and women who are able to make scientific and detached judgments as to the movements of organized society and who will have the will to promote social order and progress founded on justice. If the sciences are to be brought into the service of the Christian graces, faith, hope, love, the task must be performed largely by the Christian college. This task is not a part of the stated program either of the state university or the graduate school.

(3) *The Christian college must assist in coupling industry with Good Will.* Boards of Arbitration for the settlement of industrial disputes will be made up of three men : a representative of labor, a representative of capital and a representative of the public. At least two of these men are likely to be college men—possibly three.

Bishop McConnell : " Men must be competent to describe definite industrial situations to which a general truth applies and announces the hour of advance."

The Christian college has already developed some industrial prophets.

(4) *The Christian college must assist in coupling diplomacy with Good Will.* Dr. A. W. Harris : " There must be men to practice the golden rule, in community, national and international affairs if our impact on foreign missions is to be effective. The moral significance of tariffs and canal tolls must be set forth."

William Hard : " One of the principal sources of national contempts and dislikes is that each nation judges itself by its *theories* and judges other nations by their *practices*."

The colleges must not only preach the Open Door, the inviolable sanctity of treaties, the reduction of armaments, but they must produce more men like Hay, Root, Hughes and Underwood, who will practice national and international righteousness.

(5) *The Christian college must assist in producing more profound respect for humanity*, irrespective of race, color, language or other accidental circumstance. Dr. Harry Fosdick : " The white race constitutes hardly one-third of the world's population but by occupation or government they hold nine-tenths of the habitable area of the earth."

Like the Colonial colleges after the American Revolution, so the American colleges of today must stand as citadels of light and strongholds of idealism in the midst of the present world turbulence. President Wilson asserted " Education has always yielded its best fruits when associated with religion." No wonder President W. O. Thompson of Ohio State University declared : " There are elements entering into our education which the church owes society to supply," Dr. James A. MacDonald, editor

of the Toronto Globe, says: "In the world conflict of ideas the college class rooms are our strategic heights." *The Christian colleges are come to the kingdom for such a time as this.*

Are the Christian colleges equipped for this task? They are not fully equipped. They are lacking in personnel, in financial resources, in prestige. But where else shall we look for our leaders? *The colleges must be equipped!*

President Livingston Farrand of Cornell University, in his Inaugural Address, 1921, said: "It will be a grey day for our national life when . . . the cultivation of learning shall be elbowed to the side in our American Universities, but *it will constitute an equal peril when our institutions of learning fail to hold aloft . . . the standard of high character, of sensitive honor, of sound citizenship and service to men.*"

Hear the conclusion of the whole matter:

Jesus advanced in wisdom,

The education of the mind.

And in stature,

Physical education.

And in favor with God,

Religious education.

And in favor with man,

Education for service.

This is the program and the prayer of the Christian College.

SCHOOLS OF RELIGION AT STATE UNIVERSITIES

By O. D. FOSTER.

I. HISTORICAL STATEMENT.

The phenomenal growth of the State University, during the last decade and a half, has brought the churches located near the campus, to realize that they are unable to cope, unaided, with the religious needs of the ever enlarging number of students.

This realization of the need of the larger university community led a number of forward looking pastors to study what might be done to serve better the students. They felt that they were quite adequately providing for the wants of the students, so far as preaching and Bible class instruction were concerned,

but that they were not looking after the student's pastoral needs as they should. They, therefore, advocated supplementing their work at the point of greatest need, as they interpreted it. Very naturally they were most interested in securing assistants who were particularly proficient as pastors, personal workers and social directors. The ability to preach or to teach in any large fashion was not sought in the assistants for the local pastors. Independent thinking and eloquent preaching on the part of the student pastors were rarely at premium, but frequently much below par and often at a great discount. Competition on the part of the student pastor was not much coveted by the local pastor.

This general attitude of the local pastors had its influence upon the national secretaries of the boards whose duty it was to assist in developing the work at centers where students come from wide ranges. Together, therefore, the local pastors and national secretaries agreed, in practically all of the communions undertaking work in these schools, upon a policy harmonious to these considerations. They were greatly interested in securing men who could influence students in large numbers to attend the Sunday services and to unite them to the church by full or affiliate membership. Following this policy, personnel has been selected, property adapted to the purpose purchased and work inaugurated in many places.

II. RECOGNITION OF THE INADEQUACY OF THE PRESENT METHOD.

Though briefly and imperfectly stated, this is how the present policy of procedure came into being. Half a generation of work has been productive of an all but universal conviction on the part of the leaders in the local fields that the primary instructional aspect of the work cannot profitably be overlooked any longer.

The pastoral work with the student is fundamental and must never be neglected. It is taken for granted that we need not emphasize this, since we all believe in it and are committed to it in our present policy, so far as we have a general policy. On the other hand, no pastoral and social program, however complete, can compensate for the terrific losses coming from the lack of constructive religious teaching at the most critical time of

the student's life. Many strong students, under the present regime, attend the pastor's social functions and are friendly to him personally, but have little use for his religion or Church. Social functions and brief interviews have not seriously affected the philosophy of life the student is building up from day to day and from hour to hour during his four years of constant academic contacts.

Many students, thoroughly religious at home, having been carefully and prayerfully indoctrinated there, now find in many class rooms in the University, certain of the very pillars upon which they had been leaning to be so undermined and insecure that they can no longer rest upon them with confidence. This cannot be corrected by a student pastor who has a large number of students on his list, however well he may be prepared for the task. To meet this situation implies that the pastor must be in possession of an equipment not only equal, but also superior in breadth, to that of the heads of the departments of the university. For he should be able to wrestle with the student on the same basis as the professors in Philosophy, Psychology, Sociology, Economics, Biology, etc., and, in addition to these broad scholastic attainments, be able to instruct the student in views consistent with the latest developments in Theological and Biblical Science. This is asking of the student pastor the impossible and yet that is what the present system demands.

It matters not how much the student may admire and respect the university pastor personally, unless he can meet, satisfactorily and fairly, the problems raised in the student's academic career, the students, in a vast majority of cases, will not only lose respect for the Church but will also be lost for it. Statistics of students attending receptions, signing affiliate membership cards, etc., as valuable as they may be, are no proof that these very students are being saved for the church, when their religious thinking is not keeping pace with their academic development. We are easily deceived by these surface and temporary results of our contacts. We often fail to get the long look and to see the whole effect in the perspective of time. Human nature loves to accumulate statistics and lazily let them pass for constructive results. The reign of God in the hearts of men

cometh neither by statistics nor formal programs so much as by correct religious thinking and the actual building of character.

A bright promising student of a university, after eighteen months of personal work and prayer, was brought by a student pastor to the Church one Sunday morning to be received into membership through baptism and confession. The student, a strong thinker, had been assisted by the modern trained student pastor to adjust his earlier thinking in its relation to modern religious thought and the point of view of the university. The very morning the student was received into Church membership he was compelled to listen to the local pastor present conditions for membership which he had through his university career been led reluctantly to relinquish. The student left the Church disgusted and heart-broken. While the student pastor fully shared the student's feelings he could not regain the man's *entente cordiale* with the Church. Though the student retained his warm friendship for the university pastor, he was lost to the Church.

This actual historical incident is recited not as an isolated case but as one of thousands in principle. We all know it, too, who have been working at this great task. Unfortunately for this student pastor there was in that University no unified body of high grade religious instructors to whom this student could look as representing a cross section of the thought of progressive Christianity as over against a poorly equipped local pastor who was to him the exponent of official Christian thought. The student pastor had no Church and naturally was thought of as a subordinate, unauthorized to speak for the denomination in which he held but inferior standing. Losses like this will continue until we can provide a more nearly adequate program of religious education and organization in these centers.

The inadequacy of the present social and pastoral plan is further made evident by its lack of constructive direction. It touches only the surface and very infrequently at that. It does not and cannot reach the creative and formative impulses of life to a satisfactory degree. The instructions received from the pulpit of the normal Church, granting the students attend regularly, are given on heterogeneous topics and devoted to subjects largely of family and community interest, and, in no small

percentage of cases, the point of view is positively inconsistent with that of the University. This may be in part as it should be for the normal Church but it is a poor expedient to rely upon to provide the student constructive information for the formulation of a dynamic Christian philosophy of life.

The inadequacy of the present plan of work is also made apparent in the student's growing alienation from the thought of the Church though, through his social proclivities, he may attend functions and services quite regularly. Obviously some systematic program of religious education is essential to supplement our present method of work if these leaks are not to be allowed to continue to drain our Christian Churches of the leadership that may rightly be expected to come from these great factories of destiny.

III. RECOGNITION OF NEED OF SCHOOLS OF RELIGION.

It is an all but universal conviction that cooperative schools of religion, in university communities, is one of, if not the most essential enterprises, to be undertaken on a large scale, now before us. The reasons for this are legion and cannot be enumerated in detail. They are so interwoven with the warp of educational, and the woof of religious bases, that they cannot easily be separated and satisfactorily classified. Space forbids more than a mere mention of a few.

The co-operative school of religion would provide essential knowledge for constructive development and incidentally avoid the continuance of so many ridiculous and grotesque interpretations of the Christian philosophy and religion. It would give to the study of religious phenomena its rightful place and dignify religion in general. It would more properly connect religion with life in the student's recognition of it as a part of his necessary equipment. It would give the student an opportunity to be exposed to a faculty of specialists in the field of religion not only long enough for him to reconstruct his religious thinking but also to enrich permanently his spiritual life. It would produce a more intelligent lay leadership in the Churches. It would provide an opportunity for the student to discover his inclinations to specialize in religious work and thus become an elimin-

ator, as well as a recruiter, for professional training schools of Christian service.

It would stand as a corrective for certain members of the university faculty as well as for certain local pastors, and thus be a potent unifying tendency in religious thought. It would serve as a great reservoir of power to and from which the religious specialists could work. While in no sense relieving the student pastor, it would increase his work and make possible much greater results. The pastoral and personal work would be made more effective. It would not dispense with short course voluntary Bible classes but rather render them more valuable by providing better trained leaders as well as by putting before the attention of the groups the availability of high grade instruction in subjects for which he has discovered a relish. It would provide a place to which the student pastor could direct his new converts for adequate instruction as well as other Christian students who have been disturbed by the new point of view encountered in the class room of the University. It would afford an excellent intellectual and spiritual stimulus for the religious workers themselves. It would be a living example to the foreign students that progressive, modern Christian communions have at least a modicum of agreement as well as a constructive teaching for world building in the extension of human brotherhood. It would make possible a more extensive and effective campaign of educational evangelism. It would tie more closely the state universities to the denominational and independent colleges and universities where Biblical and theological sciences are taught. It would have an invaluable general psychological effect upon the university community. In fine, the far-reaching results of such a school could not be measured by the size of the classes nearly so much as by the numerous wholesome by-products such as atmosphere, respect for religion, removal of stigma of "Godless University," etc.

The foregoing and many other reasons for the co-operative school, might be profitably elaborated upon. These in no sense exhaust the list, but all these are in complete harmony with the growing conviction, on the part of educators and religious leaders, that more and more attention must be given to systematic

study of religious education if the maximum results are to be derived by the student in character building.

IV. PRESENT STATUS OF SCHOOLS OF RELIGION.

Schools of Religion at state universities, so far, are largely ethereal and embryonic. The New Jerusalem has not gotten out of the clouds, but glimpses are being had, here and there, of what is to be. The need is clear and imperative. The way to meet it has not taken shape. In numerous places workers have been dreaming of schools, in several places they have been actually planning toward such schools, while in still fewer places actual work has been begun. These schools have been born in mangers and most of them are still struggling in their swaddling clothes. They are not to be despised because of these humble origins but are rather prophetic of significant futures. Some of these incipient efforts have first announced themselves through publication of lists of courses given by voluntary agencies along with other lists of kindred subjects in the university curriculum. Others have organized interdenominational faculties and sought university credit, e.g., Ohio State and Kansas. Others have given courses on denominational foundations, e. g., Wesley at Illionis and Wisconsin and the Disciple Bible Chairs at different universities. The Disciple Bible College at the University of Missouri has recently added to its staff a Presbyterian professor and is negotiating now with other denominations to join them in their work. This is therefore becoming a co-operative school and is making history. The outcome is being anxiously watched.

If the present status were to be taken as the final result rather than as an earnest, we might well conclude that the situation is not one which calls for great enthusiasm, but, in view of all that has been necessary to accomplish to get this far, there is obviously no occasion for discouragement.

V. KIND OF SCHOOL NEEDED.

The school should be supported by as many different religious persuasions as can consistently work together on an educational program for economic, psychological, educational, social and religious reasons; for co-operative schools in the democratic and scientific atmosphere of the university will be much

more at home than sectarian enterprises. Religious education is practically the only great field left open in the universities in which the Churches may yet unite in developing a comprehensive program, university wide. Through a co-operative school students of different denominations, as such, would learn to think and work together. Such united effort in religious instruction would go far in training men as religious representatives to work out together great programs for the community and state. Religion could be better depended upon to accomplish tangible results in life.

The school should be independent of and yet affiliated with the university, perhaps through an interlocking directorate. The dean should be the full equal of the deans of the university. The school should have as high an academic standing as any school in the university. In quality its curriculum, methods of instruction, academic preparation and tests—library and faculty, should be on a level with those of the university. Nothing less should be tolerated or even considered. Furthermore, the professors, drawn from different faiths, should all be spiritual dynamos and social radiators. They should have as their object the making of men rather than the teaching of subjects *per se*. The curriculum should be constructed upon this principle : that only such subjects should be offered as lend themselves to the instructors as effective instruments in developing character and religious leadership in the student. So used, these courses would be not only vital but also popular and self-propagating.

Courses of common interest like Bible History, Comparative Religion, and Philosophy of Religion would be taken by all students regardless of the Church connection of the instructor, but subjects pertaining more strictly to sectarian tenets would be studied with professors of the student's own Church, so far as representatives were to be found on the faculty. The range of courses should be quite wide and thoroughly graded. They should provide not only for undergraduate general studies and training but ultimately for graduate specialization particularly in those branches of Christian service for which no institution now makes adequate provision. There is here a virgin field for religious instruction to be coupled up vitally with the great pro-

fessions. This is true not only within the university atmosphere itself but also, by extension, throughout the State. The Co-operative School of Religion could well become to the Church even more than the Agricultural School is to the farm, for it could reach out through the Colleges of Art, Agriculture, Engineering, Dentistry, Law, and Medicine in its multifarious human interests, both home and foreign, to a most comprehensive and vital service in yet comparatively unexplored realms and in untried ways.

VI. NEED OF AN AGENCY TO FOSTER THESE SCHOOLS.

An independence of growth among these schools would result in many unnecessary mistakes, premature developments, and waste. They need the fostering influences of a recognized interdenominational educational agency. With such assistance they can more readily profit by the experiences of others. They can also secure recognition, on the part of the University administration, with much less difficulty, through assurance of stability and standards as well as through greater security against sectarian attacks. Encouragement would in this way be more readily received from the great standardizing agencies of the country. The sympathy of the Churches would result as a logical consequence. The confidence of the students would follow the lead of Churches. The suspicions of denominational schools would be more easily allayed. Large donors would more readily contribute where they felt their gifts would be held secure by lasting and vital interests of the Churches.

There is, at present, but one agency in the field adapted to and eligible for this task. The Council of Church Boards of Education officially representing nineteen different communions, is a recognized educational agency and naturally enjoys the confidence of its constituent denominations. As the Council took the lead in developing standards and in organizing the Association of American Colleges, so it could well take the lead in organizing, directing and developing schools of religion as well as an association of schools of religion. If the schools are to go in any large fashion, some such unifying influence must be exercised. However extensive their inter-university relationships may be

developed, they will come most naturally and effectively in some such fashion.

If this logic is correct, there is then incumbent upon the Council, with all those contemplating the organization of such schools, the tremendous responsibility of working out in the very near future, a *modus operandi*, if indeed not a *modus vivendi*.

VII. OUTLOOK FOR SUCH SCHOOLS.

Judging from the widespread consciousness of the need, the outlook for such schools is most promising. There is perhaps, no other subject to be discussed at the university, as pertains to programs of effort for the larger development of the life of the institution, that will be received with equal enthusiasm by as wide a range of interests, including presidents, deans, professors, directors, students, local pastors, state educators, denominational secretaries, and financiers. We have already had an excellent vindication of this in a recent tour of Professor Kent among the great universities of the Central States. While much of the enthusiasm aroused was due, no doubt, to the speaker himself, such phenomenal responses are not given unless a strain of common vital interest is touched. There is a marked readiness for this consciousness of need to be translated into action.

The time is at hand and conditions are ripe for a great prophetic educational statesman to rise up and lead in this most promising religious educational enterprise, commensurate to the outlay involved, perhaps of all time. For through the development of high grade schools of the proper sort at our greatest student centers will come a new era in the training not only of the laity but also of the professional religious leaders. The establishment of these schools in their unique methods and possibilities, will in all probability spell realignment and revitalizing of the schools now existing for the training of religious leadership.

However promising the outlook of these schools may be, their growth will depend upon successfully coping with a series of conditions. It is so easy to let enthusiasm, through premature developments, eclipse more carefully worked out plans and thus preempt the field for permanent work. A retarder in some quarters is quite as essential as a promotor in others. Zeal, however

necessary, can be no substitute for judgment. Promoters must have vision, breadth, scholarship, spirituality, and tact. They must be committed to the scientific method of procedure and believe in the ultimate victory of truth in the open court of discussion. They must have sufficient breadth and charity to strive conscientiously and continuously to give each communion an equal chance to present to its young people those things which have been so vital during its history. They cannot assume or give the impression that they believe they have a monopoly on truth, but rather that they earnestly desire to profit by the broader contribution others have to make. If these conditions are met and this spirit is attained, the confidence of students, parents, university authorities, national Boards of financiers will follow.

Too much care cannot be exercised, on the part of all concerned, to see that these matters have had due and full consideration. With these safeguards the growth of the schools is only a question of time. There is no occasion for alarm but rather for joy in this modern extension of the old plan of building the little red schoolhouse by the Church. The University by the cathedral does not suffice. Religion was taught in the old red schoolhouse as it is not taught in the State University. The school of religion must supplement the university, to do for higher education what the red schoolhouse did for elementary education. Only when the cathedral can take as her handmaidens the State University and the co-operative school of religion, may we hope for her to render her richest service to the world. The university center may then be not only the intellectual, but also the religious, capital of the state.

TECHNICAL EDUCATION AND THE CHRISTIAN PROGRAM

JOHN H. MACCRACKEN

To one who has given no thought to the matter it comes rather as a shock when he examines the list of institutions connected with the church, to find how largely their work is confined to work in the liberal arts and in the pure sciences. We wonder

if there is any fundamental reason for this or whether it has just happened so. Is it because technical education is comparatively new and the church has not yet gotten around to the point of taking it up, or is there some more fundamental reason?

Even Princeton has only recently decided to offer courses in all branches of engineering, while Oberlin, one of the most progressive of church colleges, has only recently taken up the formulating of a plan for an engineering school. On the other hand, in Pasadena, California, of two institutions of about equal age, the college of liberal arts—Occidental College—is the child of the church, while the engineering school—California Institute of Technology—has no church relation.

Is the relation of the church to technical education to be explained by reference to the general principle enunciated by Christ, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight"? Is it because technical education and engineering education have to do primarily with material things and not with the spirits of men, that the church has felt they lay outside its sphere? Can we draw here any sharp line of distinction between the things that are Caesar's and the things that are God's?

There is no question, of course, that the conflict which arose with the development of modern science between the traditional views of Christianity and the conclusions of modern scientists tended to throw the promotion and promulgation of scientific truth into the hands of men outside the churches, or at least into the hands of men not particularly interested in the church as an ecclesiastical organization. Constitutional provisions prevented the states from entering the field of religious education and it was natural, therefore, for the states to take as their particular task the part of education which the church did not attempt. This explains in some measure why municipal colleges and state universities have given so much importance to technical education and proportionately so little to the liberal arts, and explains, also, in some measure, why the large federal grants have all been made in the aid of mechanical, agricultural and other vocational forms of education.

The other-worldliness of religion, the minimizing of the im-

portance of this life and of the things that perish in the using, as compared with the things which are unseen and eternal, explain also, in some measure, why the churches have been less concerned to prepare men to build and to manufacture.

At Lafayette it has happened that for fifty years engineering has held an equal place with liberal arts. This was largely due, however, to the munificent gifts of one man and to the broad interests and far-sighted vision of his trusted friend, President Cattell. There has, however, been but one faculty at the college; engineering students have been required to take the same amount of instruction in Bible and to attend chapel as regularly as the arts students; the two groups of men have lived in the same dormitories and fraternity houses, received instruction in English, modern languages, mathematics, economics, and the pure sciences, from the same instructors, and at the present time the professors of engineering are quite as much, if not more, interested in religion than the professors of liberal arts.

An object lesson such as Lafayette proves, I think, that there is inherently no reason why technical education should not flourish in an institution maintained and controlled by the church.

In establishing the Medical School at Pekin serious consideration was given to the question as to what the relation of the new Medical School should be to the missionaries and it was finally decided to make the Medical School a constituent part of a university under missionary control. An honest effort has been made to secure as members of the medical faculty only Christian men in sympathy with Christian missions. Nevertheless, I understand that the two groups find it difficult to work together and the ultimate success of the plan will depend upon the tolerance and Christian catholicity of the individuals involved.

At the Des Moines Conference college students were interested in what Sam Higginbotham had to tell them about the teaching of agriculture in India. They were interested, perhaps, because of its concreteness and definiteness. But Sam Higginbotham, as I understand it, found it expedient to project his work as an independent mission rather than to work under the direction of any church board.

I don't suppose that in this generation any one would seriously contend that the church would be going outside its sphere if it were to undertake to make its own contribution to technical education. Those who once would have argued that because Jesus did not teach fishing, but only fishing for men, that his church should, therefore, not undertake technical education, would now probably recall that Jesus, himself was a technician, studied the trade of a carpenter, and used that trade to maintain and prepare himself materially for his spiritual mission; that in an age of machinery, therefore, the church might properly concern itself with technical education, provided its more immediate and more important work was not curtailed or sacrificed thereby.

We believe that religion is profitable for all things, both for the world that now is and for the world that is to come, and that to some men, as to the ear of Kipling's Scotch engineer, machines can be made to sing praises to God as well as human voices. To regard the machine as outside the sphere of the Christian church would be considered as unreasonable as were the Scotch who felt "a chest of whistles" an unwarranted intrusion between man and his Maker in worship. I think we may take it for granted that there is nothing in the nature of things which would make it inappropriate to give technical education a place on the Christian program. There are, however, other practical considerations which enter into the problem. The Presbyterian church has tried, in our largest cities, to follow in the steps of the Master, who went about healing, by establishing Presbyterian hospitals. These hospitals, however, have never received very generous support from the church at large. In New York the Presbyterian Hospital has recently entered into alliance with Columbia University and become a laboratory for its Medical School, showing how very slight was the connection between the hospital and the denomination, and how shallow the roots of the hospital in the church. We can hardly hope that technical education would strike any deeper roots into the interests and sympathies of the church as a church than hospitals have done.

Technical education is the most expensive form of educa-

tion, unless it be medical education. If any one will compare the item of apparatus and equipment at Lafayette with the item of apparatus and equipment at other Presbyterian colleges, they will have, perhaps, a sufficient explanation of why so few Christian colleges have undertaken technical education. And Lafayette is by no means as well equipped as she should be. Competent professors of engineering, in the same way, command higher salaries than teachers of equal grade in the liberal arts, and at the same time demand that the sections which they teach shall be smaller. The very large sums which have been poured into the Massachusetts Institute of Technology of recent years, into such institutions as Carnegie Institute, Rice Institute and the California Institute of Technology, and into the engineering schools of our great state universities, give some indication of how costly this form of education must necessarily be.

While, therefore, there is no reason why a church should not enter the field of technical education it should only do so if large sums are at command.

If I am asked whether I think that the present trend toward technical education means that technical education is to become the more important form of education for the church as well as for the state, my answer would be a decided negative. While I see no reason why technical education should not be granted a place in the Christian program, and while I think there would be every reason to rejoice in the establishment of a great technical school at Coe College or at Millikin University, under the auspices of the church, I feel, nevertheless, that the place of technical education in a Christian program must always be second to liberal education. This is not because I do not believe that a man may derive both culture and discipline from the engineering course. I think that is abundantly proved by the product of West Point. But it remains true that technical education does deal primarily with material things, with the physical rather than the spiritual needs of man. What man is, what man is here for, what ought to be, will never be discovered from the studies of the engineering curriculum; the normative sciences belong particularly to the arts.

Our Professor of Economics at Lafayette believes that

eventually the philosophy of life and the philosophy of education will be expressed in economic terms. I can conceive of an enthusiastic engineer who would contend that all of the problems of life might be expressed in engineering terms, just as some of my engineering friends, in the late war, insisted that the war in all its aspects was merely a problem in engineering.

The present disposition to stretch the term engineering to cover such new fields as commercial engineering, human engineering, industrial engineering, etc., etc., suggests that in the future the task of the clergyman may be known as religious engineering. But this loose use of the term robs it of its true significance and makes it synonymous with the adaptation of means to ends. No amount of engineering would ever have determined the question of whether it was the duty of the United States to enter the war or not. No amount of engineering, no matter how accurate the mathematics, can solve the problem as to whether the thing for which young men died in the war justified the supreme sacrifice of death.

Technical education will enable a man to do a thing agreed upon, to select the best means for a given end and may even develop the power of creation which makes it possible to dream a Panama Canal, or to picture a Woolworth sky-scraper. Engineering education will enable a man to express an opinion on the relative cost of things in material terms; it goes outside its function, however, when it attempts to determine moral values, to test religious sanctions in its torsion machines or to pronounce on the mortality or immortality of man. Mere engineering could never have won the battle of the Marne, and the engineering mind could never win the battles of the church. Given material the engineering mind will build your building, but the making of brick without straw, the going forth with Abram, not knowing whither you go, the enduring as seeing the invisible, the seeing the divine in a carpenter's son, are not within the range of their theodolites.

It is for this reason, primarily, and not because of its modernity, or cost, nor merely because the liberal arts curriculum is the accepted preparation for the theologian, that the church has manifested, relatively (and quite properly so), much greater

interest in liberal arts education than in technical education. If the Roman, however, could say with truth, I count nothing human foreign to me, it would be well for the church also, even in this age of specialization, to have its points of contact with all forms of education, because all forms of education and all sincere intellectual life will have important influence on religious education and religious life.

The author of "The Glass of Fashion" traces the moral deterioration of the present age, not only to the influence of the war, but also to the influence of a misunderstood Darwinism; to a philosophy which leaves no place in the ultimate outcome of things for the fruits of moral endeavor on the part of the individual, and which breeds, therefore, moral cynicism or passive acquiescence as the world-order Juggernaut rolls by.

Whether this be true or not I think we will all agree that it is true that religion, if it is to be understood, must use the vocabulary and talk the language of its age; and if the vocabulary and language of the coming generation is to be the vocabulary of economics, and of engineering, rather than of Homer and Virgil, there must be at least enough technical education in our church system to enable the church to make itself understood among the children of men. If any one has any doubts as to how rapidly the vocabulary changes in which we teach the same thoughts, let him attempt to use for the instruction and amusement of his own children the books which he read and enjoyed as a child.

I trust the church colleges represented here today will not feel that they must, with one accord, desert the sling of the liberal arts David for the somewhat cumbersome armor of the technical Goliath, but on the other hand I would encourage any Christian college which sees an opportunity to develop in a modest way a department of civil engineering (which is the least expensive of the engineering branches) to permit the instruction in surveying which they have already been giving for years (as it was given twenty years ago, and is, so far as I know, still given by Professor Scott for fifty-five years' active in the teaching of mathematics at Westminster College) to develop

into a full fledged two or four-year course in civil engineering, if the means are at hand.

I would call your attention, however, to the fact that engineering experts are at this time insisting that the engineering curriculum, instead of becoming more technical, should include some of the subjects of the liberal arts curriculum, such as English, history, economics, etc., and that some of the leading universities are insisting that engineering should be preceded by at least three years of liberal college work. We want to avoid the mistake, which we see made so often in the political world, of becoming wildly enthusiastic for municipal ownership of street railways just about the time they are becoming bankrupt and their private owners are glad to be rid of them, or just about the time cables are being replaced by trolleys, or trolleys by motor buses. The fact that so large a percentage of the engineering students of the Sheffield Scientific School have deserted the courses in civil, mechanical and electrical engineering for the new courses in industrial and administrative engineering, indicates that we may be on the verge of a revival of the humanities, and that after all that form of education which can tell us most about man, his origin and his destiny, and the control of his creative powers, will hold its own with all competitors in the concern of the coming generation.

PERTINENT PARAGRAPHS

President Frank L. McVey, of the University of Kentucky, in a letter regarding the Anti-Evolution Bill, recently introduced in the Kentucky Legislature, advises that it appears that the bill will not come up for final vote at this session, but adds that the so-called Fundamentalist Movement is gaining a good deal of headway and is likely to make itself felt as it attempts to limit the teaching of science in the public schools.

Is it not an interesting fact that thus far no American university has undertaken to give special training to college executives, administrators and professors? The records show that there are approximately four hundred and thirty to four hundred and forty colleges and universities in the country with denominational affiliations. This means that there ought to be

considerably more than that number of young men and young women in training for college presidencies alone; add to this the requirement for a dean of men and a dean of women in almost every one of these institutions and you see how the demand multiplies. If there are on an average twenty members on the faculty of each of these institutions, there is a demand for eight thousand men and women, trained not only in scholarship but also in the personal application of the teachings of Jesus Christ to the lives of students. What American university will be the first one to train men for these types of service?

Dr. J. E. Bradford, of the United Presbyterian Board, reports a most successful meeting of the New World Movement Congress in Pittsburgh recently. The Congress was held in the Syrian Mosque, Pittsburgh, and was attended by more than half of the ministers of the Church and some thousands of lay delegates. The cause of Christian education was made a feature of the Congress by means of exhibits and addresses. The keynote address on education was made by Bishop Thomas Nicholson of Chicago. The United Presbyterians are convinced that the successful "big convention" is still a possibility, and they are expecting fruitful results from their effort in this line.

The Council and Association office has printed extra issues of the Association Bulletin containing Curricula Studies, and of "Christian Education," containing the "Symposium on Post-war Methods of College Financing," and "The Personal Touch." There has been great demand for all of these publications.

One of the interesting features of the Federation of Women's Clubs of New Jersey is being carried on by its educational department, which employs speakers to present the advantages of the small college to the high school girls of the State of New Jersey. This enterprise of the Federated Women's Clubs will evidently arouse no antagonism from the larger institutions, which are overflowing with students.

President Judson, of the University of Chicago, in his last report advises that the present income which meets the expenses of the University is derived to the extent of 46.9 per cent from students, 43.7 per cent from invested funds, and 9.4 per cent

from miscellaneous sources. The lesson to the college administrator is obvious.

President W. A. Jessup, of the State University of Iowa, states: "Some days ago I received the December issue of the Bulletin containing the thirty-eight charts of the college . . . this is very fine indeed."

Baldwin Wallace College, Ohio, has the rare distinction of having educated thirteen ministers of the gospel among nineteen who were sent out from one congregation in Indiana. In so far as we have heard this is the record.

The International Sunday School Council of Religious Education is now an established fact. This is the result of the long contemplated merger between the Sunday School Council of Evangelical Denominations and the International Sunday School Association. There are represented in this new agency more than thirty evangelical communions, and more than sixty state, provincial and national council units. The Council of Church Boards of Education presents its compliments to this agency which for the first time is in a position to speak for the united forces among the Protestant denominations of what is technically known as religious education. The executive officers of the International Council have not yet been announced.

The report of the committee of the North Central Association of Colleges and Secondary Schools on a Definition of a Unit of Bible Study for Secondary Schools with a view to credit for college entrance was presented at the recent meeting of the Association in Chicago by Dean Roy C. Flickenger, of Northwestern University in the absence of the chairman of the committee, Dr. R. L. Kelly, who was detained on account of the sickness of his wife. The report of the committee was unanimously approved by the North Central Association. In this connection it is interesting to note that the teaching standards set in this definition for Biblical work were the same as the standards already adopted by the North Central Association and are as follows:

"Standard 6. All schools accredited by this Association shall maintain the following standards respecting teachers:

"A. The minimum attainment of a teacher of any aca-

ademic subject, and likewise of the supervisors of teachers of such subjects, shall be equivalent to graduation from a college belonging to the North Central Association of Colleges and Secondary Schools requiring the completion of a four-year course of study or one hundred twenty semester hours in advance of a standard four-year high school course. Such requirements shall not be construed as retroactive.

"B. The minimum professional training of a teacher of any academic subject shall be at least eleven semester hours in education. This should include special study of the subject-matter and pedagogy of the subject to be taught. Such requirements shall not be construed as retroactive.

"The Association advises that the following types of courses should be offered as meeting the spirit of the standard: Educational psychology, principles of secondary education, theory of teaching, special methods in subjects taught, observation and practice teaching, history of education and educational sociology.

"In the case of supervisors (and for the present transitional period only) the Association will, in applying this standard take into consideration the record of their teaching and administrative experience."

THE WORK OF A THEOLOGICAL SEMINARY REGISTRAR

The Union Theological Seminary in the City of New York endeavors to keep in touch with its alumni, who are scattered all over the world, by means of a Seminary Bulletin issued five times in each year, and sent gratis to all alumni and former students. For mailing purposes an addressograph machine is used, and constant care is taken to correct the addresses of alumni in response to post office notices and the ecclesiastical year books.

In the Registrar's office a card catalog of the alumni is kept, in which the names are listed, first, alphabetically; second, by denominations; and third, by localities. Each card contains four items: name, class, denomination, and location; and the entries are made so that the particular information on each card is prominent. That is, all the cards are differently ar-

ranged. The alphabetical list contains the names as usually written for an envelope address; the denominational, with the surname first, followed by the year of graduation, and the denomination and address in second place. This enables an easy comparison with the lists in the year books and clergy lists. The geographical cards have the name of the place on the top line, and the cards are arranged alphabetically by place names under states or countries.

In the same office is an alumni file containing a folder for each alumnus, in which any information concerning an individual is placed for future reference. There are kept, for instance, letters, clippings, and particularly the blanks sent out asking for information to be embodied in the General Alumni Catalogs which are issued at intervals of ten years, being compiled by the Registrar, printed as a number of the Bulletin and sent to each alumnus and to all of the principal colleges, universities and seminaries.

In the Registrar's office all the latest issues of college and seminary annual catalogs are kept. When an issue is displaced by one of later date, it is returned to the Seminary library for permanent preservation. These catalogs are never allowed to be removed from the office, and no inconvenience is occasioned by the temporary deposit of the current catalog outside the library. It also results in economy, as only one copy is asked for in any case. The Seminary exchange list, which is also in the hands of the Registrar, includes the chief educational institutions of the United States, and most of the foreign countries.

In the Registrar's office the file of the chief ecclesiastical year books and clergy lists are similarly deposited until an earlier issue is displaced by a later. The displaced copy then goes to the library for preservation in its appropriate place.

The records of students in residence are, of course, in the same office. There is a folder for each one, containing the original admission blank, and other papers required for matriculation. The essential facts are entered on the face of the folder to facilitate search. Reports of classroom performance in the shape of gradings are entered first in a loose-leaf book, each class being indicated by a tab at the outside edge. By means of this system the task of entering the grades in the permanent

ledger-like record book, is much facilitated. These records are in large folio volumes in which the several departments of instruction are printed on the left margin, with sufficient spaces to allow for two, three or four elections within a given field. It is only necessary to enter the number of the course and the instructors' names opposite. Grade entries at the end of a semester can be made from the loose leaf record with ease and dispatch.

THE CONSTITUTION OF THE COUNCIL OF CHURCH BOARDS OF EDUCATION

Revised at the Annual Meeting at Chicago, January, 1922

I. NAME.

The name of this organization shall be "THE COUNCIL OF CHURCH BOARDS OF EDUCATION."

II. OBJECT.

The object of the Council shall be to promote the interests of Christian Education as conducted by the Boards represented, through the interchange of ideas, the establishing of fundamental educational principles held in common by churches of evangelical faith, and cooperation upon the field wherever practicable.

III. MEMBERS.

The membership shall consist of official representatives of the Church Education Boards or Societies forming the Council.

Whenever questions to be voted upon are of importance as committing the Boards to policies, to financial obligations or items of especial consequence, the vote shall be by Boards. Each properly accredited Board holding membership shall be entitled to one vote, the representatives of each Board to decide who shall cast the vote. Whenever any two members of the body join in a request for a vote by Boards, the Chairman shall require the vote to be so taken.

All applications for membership in this Council shall first be referred to the Executive Committee for consideration and report.

IV. OFFICERS.

The officers of the Council shall be a President, a Vice President, a Recording Secretary and a Treasurer, who shall serve for one year or until their successors are elected and whose duties shall be those usually pertaining to such officers; also an Executive Secretary and such associates or assistants as may be authorized by the Council.

V. EXECUTIVE COMMITTEE.

There shall be an Executive Committee consisting of the President and four members elected annually by the Council and with power to carry out the policies adopted by the Council.

VI. AMENDMENTS.

Amendments to this Constitution may be made on vote of three-fifths of the Boards holding membership in the Council, voting as

provided in Article III, but any proposed amendment must have been forwarded to the Secretary and have been by him officially transmitted to the Secretary of each Board at least three months prior to the meeting at which the vote on such amendment is to be taken.

BY-LAWS.

I. COMMITTEES.

There shall be such permanent and standing committees as the Council shall from time to time determine. The Executive Secretary is a member *ex officio* of all standing committees.

II. ELECTIONS.

All officers and members of the Executive and Permanent Committees shall be chosen annually upon the nomination of a Committee on Nominations to be appointed by the President.

III. MEETINGS.

The Annual Meeting of the Council shall be held on the Tuesday following the second Monday of each January; power given herewith to the Executive Committee to change this date in any year whenever found to be desirable.

Special meetings may be held at the call of the Executive Committee or of two-thirds of the Boards or Societies represented.

IV. QUORUM.

A quorum shall consist of the representatives of one-third of the Boards or Societies holding membership in the Council.

V. AMENDMENTS.

These By-laws may be amended by vote of two-thirds of the entire membership present at any regular meeting of the Council.

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